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PRICE TWOPENCE

MAGIC IN SCIENCE AND RELIGION A MEMORABLE CONTRIBUTION FROM POLYNESIA

By H. F. PREVOST BATTERSBY

AS a corrective to a good deal of foolish talk about "fire-walking," comes Mr. Max Long's most interesting* volume on that and other forms of magic, though "science" will probably, in spite of it, continue to dig ditches in suburban gardens and publish inconclusive bulletins on the result; because, of course, magic can find no niche in the "laws of Nature" which are so well known to us all.

Mr. Long describes dramatically, almost too dramatically, a film shown to him by a friend of a fire-walk in Burma. Where in Burma he does not say, and it is difficult, from what one knows of Burmese ritual, to locate it. But a film of the *Fire-Walkers of Bequa* can be procured from the National Film Library of Los Angeles, and Dr. John G. Hill, Professor at the University of Southern California, has made various films of fire-walking during four seasons spent in the South Seas.

But quite as interesting is the account of Dr. William Tufts Brigham, Curator of the Bishop Museum of Honolulu, who spent years in the investigation of Polynesian magic, and actually brought by magic an unworthy kahuna, the Polynesian magician, to his end.

In his earlier days he had made many friends among kahunas in Hawaii, three of whom knew the fire-magic, which they used mainly to check the flow of lava when property was endangered.

He had persuaded these three magicians, when Mauna Loa was in eruption, to come over to the island and show him how fire-walking was done. They came, and together climbed the mountain till they found a comparatively flat stretch of the glowing lava. It was but just sufficiently set to bear their weight, and, removing their sandals, the kahunas tied *ti* leaves about their feet.

Lacking courage at the last moment, Dr. Brigham began tying the leaves over his hobnailed boots, but the kahunas, after protesting that wearing boots would

be an insult to Pele, the tutelary goddess, came to regard them as a great joke.

The eldest kahuna led the way over some hundred and fifty feet of the smouldering stream, but, though the Doctor followed at a racing pace, his boots were burned to a cinder, and the socks within them set on fire; yet there was not a blister on his feet, even where he had beaten out the blazing socks.

So much for fire-walking, which is a small matter compared with the author's explanation, not, indeed, of the magic used, but of the kahuna's conception of magic properties

To begin with, they recognise the existence of a force to be found in any material substance, mineral, vegetable, or animal; water, air, or fire. This vital force, called *mana*, is of three grades: the life of all things from crystal to man is *mana* of the lowest voltage; the next higher voltage of *mana* is the life force of the mental, or reasoning, part of man; and the psychic part of him is the source of *mana* in its highest voltage.

Corresponding with these various grades of *mana* are three grades of consciousness, recognised by the kahunas as separate entities, which make up man, and use his physical body. Their names are *unihipili*, *uhane* and *aumakua*, and accord with our subconscious, conscious, and superconscious; but the *aumakua*, or superconscious entity, does not live in the body, but is attached to it in a psychic way.

The ghosts bear the same names, and are usually composed of but one entity, though frequently the two lower entities keep together after death, and become the reasoning and remembering ghost. The *unihipili* spirits are foolish creatures, much used by the magician.

There is a good deal to be said for this grading of ghosts.

HYPNOSIS AND TELEPATHY

To revert for a moment to the use of *mana*. *Mana* of the lowest voltage corresponds to what was once doubtfully defined as animal magnetism, and is largely used pathologically and in endowing low-class spirits, which have been "captured," with the ability to

**Recovering the Ancient Magic*, by Max Freedom Long. London. Rider and Co. 1935. 12/6.

perform the bidding of the kahuna; often a pretty serious business.

Mana of the middle voltage supplies the magic used in hypnosis—the one bit of magic science has unwittingly accepted—and telepathy, about which science is still boggling. Hypnosis and telepathy, to achieve their ends, have to eliminate the conscious mind, the *uhane*, to gain access to the subconscious.

The conscious mind *sends out* telepathic messages, but can only *receive* them through the subconscious. The clairvoyant has automatically the capacity of clearing the conscious out of the way, and thus leaving the subconscious open to impressions from another plane. The subconscious is the seat of memory, the conscious of reason. The conscious is constantly sending down memories to be stored, or held for consideration.

CHRISTIANITY AND KAHUNA BELIEFS

The subconscious never reasons, and thus accepts unreasoningly the most absurd suggestions of the hypnotist, unless these are contrary to a complexed belief lodged in the subconscious. It is thus that immoral suggestions are declined; and, curiously enough, for a similar reason, as we shall see later, the cure of a Christian by a kahuna is rarely permanent, owing to the resistance put up by the complexed conviction of original sin; though, as Mr. Long explains, a person can be a good kahuna of the highest class and still a genuine Christian, since Christianity, when stripped of dogma, is identical with basic kahuna beliefs, and it is easy to believe that the magic of the kahunas is the "authority" which Christ used.

As to Telepathy? Science gets quite excited by its ability to guess the pips on a card a few rooms away; but from Papeete messages are sent round the island by what is humorously called the "coco-nut radio," as surely as by telephone. The Apache Indians in Arizona were able not only to see, when out of sight, the movements of the U.S. troops, but to communicate telepathically the information; a combination which is quite common in the highly developed African "savage," and which, it may be remembered, made Elisha such a thorn in Ben-hadad's side.

If this ability to see at a distance, or into the past

and future, were an ability of the conscious mind, we should be able to use that ability at will.

SCHOOLS OF MAGIC

While magic was being lost in the West, there were, says Mr. Long, three main schools of it surviving elsewhere: the Voodoo School in the Congo, Guinea and Haiti; the Yoga School in India; and the Kahuna School—which came originally from India—in Polynesia; which remains the only workable and socially helpful type of magic.

In Haiti the Voodoo magic has been contaminated by its contact for several centuries with civilization, and eighty per cent. of it is garbled Christian dogma and empty ritual or superstition.

In India, magic is hampered by religious taboos and the doctrine of karma, and its use is permitted only for spiritual purposes, and forbidden to all but "holy men." For practical or social use in daily living it offers nothing.

In Polynesia, Kahunaism has likewise suffered from contact with civilization generally, and dogmatic Christianity in particular; but in its purity it offers both a practical and highly spiritual conception of existence. To make good its claims to knowledge, Mr. Long sets forth a variety of its achievements. There is only room here for an extremely curtailed account of them. Ghosts are, of course, a commonplace with such a people. "Grandma has called" would be the only comment on the reappearance of an ancestor. Brownies and "little people," called *menehunes*, are of general acceptance. It is believed that the spirit in a "water birth," which should have been a baby, is intended to inhabit the body of a shark; and Dr. Brigham tells an amazing story of a shark-baby whose progress over dry land into the house of its "parents" he was permitted to observe.

The Poltergeist is found in Polynesia, as everywhere else, but its maulauding activities are dealt with sternly by the kahuna. These obscure spirits are able, apparently, to collect the low-grade *mana* with which their devilries are performed.

The kahuna differs from a Medium, for the magician uses the spirits, whereas the Medium is used by them. The spirit he uses is the *unihipili*, since, as only the next lower plane of existence can be controlled by the one above it, the *uhane*, which is able to reason, is exempt from the influence of hypnotic *mana*. Ghostly *unihipilis* are either inherited from another kahuna, or are captured by hypnotic force. They are fed on animal magnetism, generated in the body of the kahuna and transferred to food and drink.

To guide the *unihipili* to its victim, a *maunu* or "bait" is procured; a hair, some spittle, or a fingernail is sufficient; the kahuna keeping in touch with his agent, whose recall, if necessary, he can contrive.

In one of the large Honolulu hospitals there is an average of three *anaana* (magic-wrought) deaths in a year. The victims are brought in suffering from a slow paralysis beginning in the lower limbs, or from general collapse. A young Irishman in Honolulu fell in love with a fine Hawaiian girl, who broke off her engagement to a Hawaiian boy. The girl's grandmother threatened the offender if the affair continued, but the Irishman laughed. One day his feet "went to sleep" on him; the prickling numbness moved slowly upward; in a day he passed through the hands of two doctors, and landed in the hospital. Several doctors dealt with the case, and an old doctor, who had practised long in the islands, was called in. He questioned the lad closely, and, learning of the girl, interviewed the grandmother, and finally obtained a promise that, if the Irishman left by the next boat for America, promising never to return, or even to write back, the "death prayer" would be recalled. That was in the early afternoon; by night he was on his feet again, able to catch a ship for the Coast.

That is but one, and by no means the most remarkable, of many cases given by Mr. Long; proof that,

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however extravagant may seem the kahuna's pretensions, there is no faltering in their performance.

A case is given of "spirit catching," where the man, a white man too, was losing consciousness and becoming invisible in one place, while his apparition was seen and accosted in another. Sometimes the victim is brought so near death that even the kahuna is powerless till a strong dose of *mana* has been poured into him.

Mention has been made of the case of a young white woman, once an ardent Christian, whose tubercular ankle was cured by the kahuna; but the patient could not be rid of her "sin complex," and the sore broke out again.

CLEANSING THE MIND

This matter of cleansing the mind to complete a cure, *kala-ing*, as it is called, is all-important if the cure is to be permanent. "There!" declared the kahuna, when the cleansing ceremony had been performed. "All your *hala* (sin-guilt) gone! Nothing left to eat you inside! You all clean again!"

"It is a bad kind hurt," said the kahuna on another occasion. "Your shamed feeling is eating you inside, and when something is eating you inside, then spirits can do bad things to you." And after the ceremony, which included eating an egg into which cleansing *mana* had been poured: "Egg and *mana* is inside! It clean away all your sin! You clean like baby now! You not need shame for anything! No one can punish! You no can punish yourself!"

This insistence on cleansing and on its possibilities is based on the kahuna's view that it is impossible to sin against God. You can sin against another, you can sin against yourself, and so long as you carry a consciousness of sin, you are vulnerable to spiritual attack.

A kahuna once sent out a "death prayer," maliciously, against one of Dr. Brigham's boys. The youngster was brought to the point of death, and was obviously doomed; so the Doctor, who was skilled in magic, tackled the spirits who had brought the prayer, and finally persuaded them to reverse it against their master. The kahuna had neglected to *kala* himself, was attacked in his sleep, and was dead by morning.

There is a significant resemblance, in this stress on the *kala* purging from sin, to Christ's counsel to the paralytic he had cured: "Behold, thou art now whole; sin no more, lest a worse thing come unto thee." And in the mechanism used in other of his cures there is close similarity to kahuna methods.

Karma has no place in the kahuna philosophy, neither are there such ideas as "salvation" or "repentance"; the "draining off" of *hala* is a different business.

"In the rites and rituals of the Church of Rome," says Mr. Long, "the forms of the full magic are still preserved;" the "extreme unction" of "Catholicism seems to have the same purpose as the *kala-ing* of the *unihipili* just before leaving the body.

Reading of the kahuna's powers, one is irresistibly reminded of a much-debated assertion of Wilhelm Ostwald, Professor of Chemistry in Berlin, that "certain persons have the power of transforming their store of physiological energy . . . into other forms which they can project through space and transform into one of the known forms of energy at given points in space . . . in such a way that it leaves their bodies and can come into action at arbitrarily chosen places."

May one not conclude with Mr. Long:

NO MAGIC, NO LIVING AND USEFUL RELIGION: NO MAGIC, NO COMPLETE AND JUSTIFIABLE SCIENCE.

REINCARNATION DEBATE

An unusually interesting debate on Reincarnation took place at the Grotian Hall, London, on Saturday evening, the debaters being Captain E. J. Langford Garstin, M.C. (for) and Mr. James Leigh, Editor of *Prediction* (against). Although no vote was taken, it was obvious that the majority of the audience favoured the acceptance of Reincarnation. Mrs. St. Clair Stobart presided, and there was a large audience.

HAUNTED BY A SHADOW

By MRS. MARY L. CADELL, Edinburgh

AN article which appeared in LIGHT some time ago described the occasional haunting of a house by a shadowy figure. It was seen by a boy and by others at long intervals. This reminded me of a somewhat similar phenomenon which came to my notice about six years ago.

Captain and Mrs. Jones (pseudonym) were living in a very ancient house, the property of the War Office, so I dare not divulge its situation. It is enough to say that inside the walls many strange things must have taken place in ancient times. The haunting consisted of a shadowy figure of the height and form of a woman. This was seen on the staircase. The stair consisted of a short flight with a turn, and was in good light.

At first my friends thought that it must be a peculiar shadow caused by some reflection. They observed it with great care before they had to recognise that it was abnormal and could not be a shadow thrown in a natural way. They could pass it or walk through it.

For the first year or two, it was only a light shadow and only seen upon the stair. Later, it became a little more substantial. One day Mrs. Jones, coming upstairs, noticed the shadow bent, as if to examine a brush and dustpan which the housemaid had left. As time went on, the shadow became more substantial and appeared in a room at the head of the stairs. This was in the evening, and on these occasions it always kept near the door; but on the stair the shadow could be seen in bright daylight as well as in a dimmer light. The shadow was seen occasionally by visitors, but never when I was present.

Captain and Mrs. Jones did not object to the shadow in any way, though they were very interested in it.

In this house, phantom cats were often seen. They looked fairly substantial, but not so much so as my friends' own house cat. A lady in old-fashioned dress once came to Mrs. Jones's bedside and looked closely at her. A watchman had a story of a mysterious figure having passed him, but this tale was not encouraged!

Captain and Mrs. Jones could find no explanation, though they were careful observers. They never found what, if any, was the object of the haunting.

A FOOTBALLER'S GHOST

WHAT the *Sunday Dispatch* (February 9th) describes as "one of the most amazing ghost stories of this generation" was told by a man who called at the office of the paper on Saturday last.

The man (whose name is not given) said that one day in 1920, with James Young, the Scottish international half-back, he went to the Arsenal ground at Highbury. Suddenly they saw the figure of a man coming towards them.

"It was that of a man in football clothes, coming slowly towards us from the direction of the Gillespie Road goal. It came to within a few feet of us, when our astonishment turned to alarm. The figure was absolutely transparent. We could see through it to the empty terraces opposite. It remained motionless, regarding us with a hard, intent look.

"James Young clutched my arm. Then, bracing himself, he advanced towards the figure, which spoke to him in a low, almost inaudible voice. The figure looked steadily at Young, who stretched out his hand towards it. The figure gave him a long, searching look, and vanished as suddenly as it had appeared.

"With a white face Young turned to me. 'That was Bob Benson,' he said, 'the back who died in the dressing-room here when he was playing for the Arsenal. He said something about a tramcar which I can't understand.'"

The *Dispatch* adds that James Young was killed by a tramcar in Kilmarnock a year after the ghost of his friend Benson appeared to him at Highbury.

"THE HOPE OF IMMORTALITY"

DR. MATTHEWS' ATTITUDE TO PSYCHIC EVIDENCE OF SURVIVAL

IN view of the interest aroused amongst thoughtful people by the talks on "The Hope of Immortality" broadcast by the Dean of St. Paul's (Dr. W. R. Matthews) we present below a series of extracts (taken from the official reports in *The Listener*), which show the extent to which psychic evidence is invoked or acknowledged and also the extent to which the Dean's conclusions agree with the views of those who accept what is known as the Spiritualistic hypothesis.

There have been three talks. The first, on Sunday, January 19th, dealt with the philosophic approach to the problem; the second, on Sunday, January 26th, was devoted to the consideration of "some reasons in favour of belief in Immortality," the third on Sunday, February 2nd, was explanatory of the Christian belief.

THE PHILOSOPHIC APPROACH

The following are extracts from *The Listener* of January 22nd, January 29th and February 5th:

"That there is life beyond death is one of the most universal beliefs of the human race. It is more widespread even than belief in God or gods."

"One of the most potent sources of hope that immortality may be true is the love of friends. The most convinced agnostic, when he stands by the grave of a well-beloved person, has a moment when he cannot believe that the dear companionship which meant so much and which might have meant so much more is finished for ever."

"Materialism is a theory which no one could believe if he troubled to think out its ridiculous consequences."

"Some of the researches of those who have studied abnormal powers of the mind strongly support the opinion that mind is capable of acting directly upon the mind. I do not refer now to the alleged evidence through Mediums of survival, but to the established facts of thought transference. In many cases it seems that mind communicates with mind without employing the body. If this is so we have confirmation of the belief that mind is not completely dependent on body."

THE WITNESS OF PSYCHICAL RESEARCH

"I must now go on to mention a type of evidence which causes great controversy—the witness of Psychical Research. I know that I shall be abused from both sides. The Spiritualists will despise me because I don't claim that they have proved survival, and the anti-Spiritualists will despise me because I attach any importance to evidence of a super-normal kind. I cannot agree whole-heartedly with either side."

"Surely it would be worth having if we could gather evidence for the continued existence of a person after he had departed this life. Those who say that they are uninterested in the evidence which is alleged to exist are taking up a position which would be hard to defend. But I cannot think that the evidence so far collected is quite conclusive. The subject is surrounded with incredible difficulties. When we have eliminated conscious fraud and hysteria we still have the formidable problem of demonstrating that there are phenomena which cannot be explained by any other theory than that of the activity of persons who have died."

"My own impression is that a mass of evidence is being slowly accumulated, by researchers who are beyond suspicion and thoroughly scientific in their methods, which points to survival as the most probable hypothesis. The alternative explanations are becoming so complex and difficult that the belief in survival seems the most simple and easy to accept."

"In my opinion, it is much to be desired that scientific men and persons of sober religious faith should cease to neglect this field of study. If we could get more

sifted data, we might well be on the brink of revolutionary discoveries."

"Though I agree that Psychical Research is of great importance, I must add that it cannot in any circumstances 'prove' immortality in the true sense of the word. The most which could be demonstrated by this type of evidence is the continued existence of some human persons for some period after death. That indeed would be a remarkable and valuable achievement, but it would not give us the full assurance which we crave—that we may live eternally with God."

THE CHRISTIAN HOPE

"The foundation of the New Testament conviction that death is not the final word was not the tradition of Jewish religion but the belief in the resurrection of Christ. Christ had overcome death, He lived in the power of an endless life, He could not be held by the grave; by His rising He has brought life and immortality to light."

"That is still the Christian belief. The Christian will accept gratefully all that Philosophy or Psychical Research has to tell him in confirmation of his faith, he will be ready to discuss the value of various arguments, but in the end he believes because Christ has shown the way and given the assurance. I am well aware that this will sound meaningless to some of my hearers."

"Deeply as I feel the attractiveness of the belief in universal salvation, I cannot think it is the Christian doctrine. It seems to me impossible to doubt that the teaching of Jesus implies the possible loss of some souls. It is a fundamental doctrine of the New Testament that eternal issues depend upon our choice and that we dare not say, 'All will in the end be well whatever I do and whatever choice I make.'

"God does not treat us like children who will be prevented by mother or nurse from getting into serious trouble. He creates us as free beings who can make or mar themselves. If we are free and not puppets, if we are created to be moral and spiritual beings who can enter into communion with God, we must be able to cast ourselves away. The dignity of man demands that he should be capable of being damned. This is the fundamental truth behind the doctrine of hell."

"If a personality could reach such a point of rebellion against God that all stirrings of the divine life had ceased in him, that the image of God in him was utterly destroyed, then I think such a being would cease to exist. Only a miracle could keep him in being, and I do not believe that God would perform a miracle in order to inflict torture on a person who could not be reclaimed."

"Thus I would take quite seriously the statement of St. Paul that 'the wages of sin is death.' In so far as evil takes possession of a personality that personality is on the way to extinction, and when evil is wholly in possession the personality has ceased to exist."

"Lest I should seem to be suggesting that the gates of heaven are closed to all who do not hold a correct creed, I would observe that there are many who love God though they do not believe that He exists, and many are spiritually awakened who have only a perplexed idea of the Divine Spirit who works in them."

"We are bodies and spirits; we are not fully ourselves apart from our bodies, and we could not, it would seem, remain distinct persons unless we had something which corresponded to our bodies. St. Paul had the idea of a 'spiritual body,' and though we cannot understand how such a body is formed, there is no inherent absurdity in the conception. I find no difficulty in believing that during our present life we are by our acts of will and our deeds weaving the spiritual body which will be the garment and instrument of our spirits in the world to come."

Dr. Matthews is to broadcast answers to questions arising out of his talks on Sunday, February 23rd.

WANTED—A NEW CREED AND A NEW NAME

In the following article, the Rev. Dr. McKeen Reid, a Minister of the United Church of Canada, criticises both organised Spiritualism and the organised Christian Church. It should be understood that all the criticisms are not necessarily endorsed by LIGHT, although we think they are all worthy of consideration.

By Rev. D. McKEEN REID, B.D., Ph.D.

"CONFRATERNITY"—a group facing the right direction, each unit contributing its special quota. This looks hopeful to a lone comrade in the thin Canadian line.

A couple of years ago Sir Oliver Lodge was reported in an interview as replying in the negative to the question "Was he a Spiritualist?" However, he added, "I see no reason why I may not be regarded as a Spiritualist." The writer is not a Spiritualist, and what is more, he is not wishful to be called a Spiritualist. He differentiates his position thus: I accept the principles behind Spiritualism, but I do not subscribe to the creed of organised Spiritualists.

He is a minister of The United Church of Canada, without charge, but in good standing. Having come to believe in the principles behind Spiritualism, he deems them so important that he desires to give his whole remaining time to equipping himself to the end that he may propagate them.

He is enough of an Oxford Grouper to believe that if he follows "guidance" he will also have "provision"; or, in the words of our Master, if he places the Kingdom interests first, he will be supplied with necessities. I may add that his experience already justifies his position.

If I am not a Spiritualist, I am also not an orthodox Churchman. There is both a plus and a minus quantity in our church creeds. We include too much and we exclude too much. I am not alone in this; many brother ministers feel it is time we had a new statement of our beliefs. Indeed, the question was raised in a representative gathering only the other day, and that was the opinion expressed.

My position is this: recognise the possibilities of illumination through contact with the great leaders on the other side, made possible by the new knowledge, to secure the enlightenment necessary for such a restatement. It seems to me that such a course will institute changes more drastic than anyone at present forecasts.

Dr. Richards, the Moderator of the United Church, is declaring in all our cities that the church is in retreat. Some of us have long seen that. We have felt that we understood the reason. The church is in retreat because it is not keeping step with the Spirit of Truth. Orthodoxy has rejected the new knowledge. Our leaders fear the truth. And Jesus said, "The truth shall make you free." "Knowledge is power." In a recent book on Pentecost, a Christian writer sadly asserts, and it is a very pathetic acknowledgement of failure, "The truth should make us strong, but it actually makes us feeble." My explanation of such a situation is that we have rested in half truths. We must go all the way with the Spirit of Truth. We must accept the new knowledge; recognise the principles behind Spiritualism and their meaning for us.

But Spiritualism is also failing. So the Spiritualists themselves seem to feel. What is the secret of this failure?

Perhaps a statement of the reason why I personally do not commit myself to Spiritualism may help to a finding. Briefly, my impediment is that Spiritualism seems yet too imperfect a movement to warrant such a sacrifice as that course would involve. I am reminded of the young Chinese Communist condemned by his court to be shot, who demanded, "I am dying for this

cause, what are you living for?" Personally, I desire to serve; but the cause must have my utmost confidence.

Spiritualism is a movement, it is becoming a religion; at its inception as an organisation it was but a co-operative effort on the part of an interested few to give rest to the mind of a poor murdered pedlar about his bones and justice at Hydesville.

There is so much offensiveness in the name "Spiritualism" to the rank and file, that I desire to start with a clean sheet. Let us have a new name with a new creed, eliminating all the taint of association nomenclature. Let the designation be "The Co-operating Community," the "C.C." since letters are so popular to-day. Let the creed be, "Depending upon all available resources, I purpose to live according to the Christian way." The co-operation between those who are interested in both worlds must be realised, as it was in the New Testament Church. Each will contribute his own quota according to his gifts. And because of the present content of that term, I would drop also the name "church." I would be up-to-date and speak of the Commonwealth of God. Let our organisation be of the community of those who are consciously appropriating the illimitable wealth of our common inheritance.

A HEAVENLY BROADCAST

To quote from a recent article in *LIGHT*, "Spirit-guidance is of course the mainspring of the movement; and how best to co-operate with and fulfil the plans and aims of its directors on the other side is the great concern." It is for us to help to create the human instrument best qualified to receive the heavenly broadcast. Each group in the movement may become a perfected social organism for the fullest measure of realisation of the mind of the great Spirit as his purposes of unfoldment are recognised by the co-operating organism on the other side. Such a resultant was secured at Pentecost by the One Hundred and Twenty according to the principles enunciated by Jesus in his famous saying, "The Kingdom of God is in your midst." How frequently one hears this text misquoted. It is not, "The Kingdom of God is in you." It is in the group. The Kingdom of God is a Community.

The first disciples, in conformity with His persuasion, tarried in the Holy City, congregated in the upper room, until they unified their various units in one organism or community to the securing of the desired concomitant for that occasion. The perfected community will embrace not only psychically-gifted persons but also illuminated interpreters of the attending phenomena. Mary Magdalene, Mary Mother of our Lord, were Mediums, whose presence was necessary there to have supernormal occurrences, but a Peter, with inspirational understanding of the scriptures, only could interpret and make meaning-full the unusual behaviour of those who were regarded as "drunken."

If it is true, as Spengler says, that, "We live in momentous times, greater and far more terrible than the ages of Caesar and Napoleon," surely it is true also that, "The facts of present world happenings are to be mastered by men of a strong breed, who are themselves historical facts." We read of Christ that "He gave some to be Apostles and some Prophets."

What I am trying to say is that to secure phenomena is not enough, the instrument of reception must be perfected and used by those authorised by the Spirit world. Redwing and Topsy and Sandy MacPherson may be helpful, and we wrong them to deny their part in our development; but we can have Moses and Elijah and Cleopas and Christ and, to present our findings intelligently and profitably, our Peters and Pauls and our Vale Owens and our Lodges. Yes, and if Peter sidesteps, a Paul lovingly to correct his conduct or his heresy.

A MESSAGE-CARRIER

By MARY WINEFRIDE SLATER

I GREW to love and reverence "White Wing" when I went to hear his addresses at the London Spiritualist Alliance, where he controlled the well-known trance Medium, Mr. W. E. Foster. At a sitting with Mr. Foster, "White Wing" said to me in his quaint broken English: "Whitie know you long years before you ever heard of him. Your spirit knows this, but it not yet reached your mentality. You are Whitie's little friend. Call him when you need his help, and always he will come to you!"

I have often called him and put his promise to the test in times of difficulty. At a later sitting with Mr. Foster, I asked "White Wing" if he had heard me calling. "It has been a constant vibration!" he replied.

He has been seen with me at the most unexpected times and in the strangest places, by well-known Mediums, and also by those whose names are quite unknown. He has always been described as being surrounded by an almost blinding light.

Since I became a Spiritualist, I have learnt that prayer is an exact science, and is dynamic in effect. The truth of this great fact was brought forcibly home to me in a remarkable way.

A BEAUTIFUL PAINTING

I have always loved and respected the North American Indian race, whose love of Nature brings them so closely into touch with the Great White Spirit. Knowing the affection I feel for these magnificent people, Mr. Frank Leah, the well-known psychic artist, sent me a beautiful painting of a North American Indian Chief, with a magnificent head-dress of rich blue feathers. He sent it from London on Wednesday, September 6th, 1934, and it reached me at Scarborough, where I was staying, on the following morning by the first post. I hung this picture on the wall of my room in a prominent position. The calm strength and utter fearlessness depicted on the face of this very remarkable Indian Chief, diffused an almost tangible atmosphere of spiritual peace. It dominated the whole room. The sunlight fell fully upon it until it appeared as though framed in a halo of burnished gold.

So great was my joy at the sheer vital beauty of this painting, and so deep was my gratitude to Mr. Leah for having sent it to me, that I raised my eyes to the "God of the Sun," so adored by his Indian children, and prayed that the Great White Spirit would bless and help Mr. Leah in his work, and asked that He would allow one of His Indian Spirit Messengers to go to him with my message of gratitude. I asked that this Messenger might be a certain North American Indian Chief called "White Wing," who passed into the Spirit World over 3,000 years ago.

I wrote by return of post to Mr. Leah, thanking him for his unexpected gift. I told him that I had prayed for a blessing bestowed upon him and his work, but I did not tell him the form that my prayer had taken, nor by whom I had asked that my message of thanks should be conveyed to him. He received my letter on Friday, September 8th, and the following day I had his answer, which I have permission to quote here:

"I sent you the picture of the Indian on Wednesday, and you received it on Thursday morning. Now, whenever I do what the world calls a 'nice thing,' I forget it, as I forget all blatant, worldly things, and I certainly had forgotten sending you that picture. About 10.15 a.m. on Thursday morning, I was treating a patient, and my eyes were closed (as is usual when doing that work) when suddenly an Indian in all his glory stepped out of the peaceful, kindly darkness in the distance, and, emerging into the most glorious light ever, stood gazing at me so understandingly.

"The whole picture was so striking that I made my patient a witness of it. Next comes your letter saying

that you sent up a prayer the same morning at the same time. The point is not that you sent up a prayer in any particular form, but that I got an answer with reference to something that I had done, and in the circumstances I had forgotten."

MR. LEAH'S ANSWER

I replied to Mr. Leah's letter with my customary caution with regard to evidential proof. I told him that I had prayed at 10.15 a.m. on Thursday morning that "White Wing" might be allowed to be God's Ambassador, and carry to him my message of gratitude. I also asked him if he thought that the fact of his vision having coincided with the time of my prayer might be attributed to telepathy. I give here his answer:

"Considering that I've globe-trotted the East, and yet know nothing of North-West Indians physically, don't you think it is rather remarkable that, from the Other Side of life, they should show me what they are anthropologically, and at the same time they should show me how their clothes are made, even to the stitching of the feathers on their head-dress? Even if you don't, surely you must think that the vision I had at the same time that you received my picture, when I was treating a serious case of blindness, and my mind was virtually blank, is remarkable? The fact that your Indian answered your prayer, and showed himself to me so vividly at a time when I was fully engaged upon something else, should not only kill doubt and fear once and for all, but should give you courage and a zest for life! Has the real reason for these remarkable experiences occurred to you? It is too obvious to discuss! You had better call 'White Wing' and have a real good talk to him!"

The following day I was surprised to receive a letter from a lady living in London who was quite unknown to me. She wrote:

"This is to confirm that Mr. Leah did see, and described at the time, his vision of your spirit friend, 'White Wing.' I was a witness."

SIR A. CONAN DOYLE'S WORKS

The following interesting letter appeared in the *Sunday Independent* (Dublin) of 23rd February:

"Sir,—In the *Sunday Independent* recently, Mr. George H. Doran, the well-known American publisher, gave some recollections of famous authors he had known.

"When referring to my father, the late Sir Arthur Conan Doyle, he makes a statement which requires a word of authoritative explanation, for it gives a somewhat misleading impression. I refer to the statement: 'It is said that the author (of Sherlock Holmes) grew jealous of the popularity of his hero.'

"The question of jealousy, of course, never arose, but my father did feel that the immense popularity of Holmes had the effect of relatively obscuring certain of his other works which were on a higher literary level than the Holmes stories.

"Competent literary critics are agreed that my father's great historical novels, such as *The White Company*, *Sir Nigel*, *The Refugees*, *Micah Clark*, and *Rodney Stone*, are, on the scale of purely literary merit, higher than the Holmes stories, ingenious and original as the latter undoubtedly were.

"Mr. Doran makes a joke about Dr. Watson becoming 'psychic.' It is an interesting fact that my father found that his own great powers of scientific deduction and of analytical reasoning, with which he endowed Sherlock Holmes, were of inestimable value to him in his exhaustive researches into Survivalism, and in his 49 years of penetrating and intensive investigation he was never once deceived by a Medium.

"DENIS P. S. CONAN DOYLE."

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

"TOO MUCH GOODNESS"

From the Duchess of Hamilton.

Sir,—I should like to say a few words in reply to the letter which appeared in your issue of the 9th January entitled "Too Much Goodness." It seems to me that W. H. Adams conceives "goodness" as a quiescent state of absence from evil, whereas goodness is one of the fruits of the spirit, enumerated by St. Paul as "love, joy, peace, long suffering, gentleness, goodness and faith." When there is no pretence or hypocrisy, these fruits are active and vital, they do not end in words, but show forth in deeds and works.

Few would question the suggestion that a man who uses his mental powers of invention and organisation for the purpose of increasing the well-being of his fellow-men, shows better proof of goodness than those who perpetrated the horrors of the Inquisition. No conduct can be described as good which breaks the golden rule of "Do unto others what you would they should do unto you." The inquisitors tried to compel men by outward force to conform to certain narrow tenets. But in the end the spirit conquered. By spiritual guidance we are beckoned forward, not forced.

Piety, according to my dictionary, means "duty to God and Man." This would seem to imply an increase of the individual sense of responsibility and duty, such as the good employer would feel towards his employees.

Lastly, it does not seem to me that the breaking of solemn contracts (on the sanctity of contracts our civilisation rests) and the massacre of thousands of men, women and children could be truthfully dismissed as a mere "quarrel."

It is a pity that laxity of custom has permitted such misunderstanding of the original meaning of such words as "goodness," "peace," and "righteousness." They should rightly convey the idea of active work, of justice, and self-sacrifice, of labour, and, above all, love, not of inertia and passive expressions of opinion.

NINA HAMILTON AND BRANDON.

SPIRITUAL HEALING

Sir,—I am afraid "J.W." is wandering from the point. My letter (January 16th) was to protest against the Rev. J. Maillard and others, who of late have been trying to confuse the issue by making a distinction between the healing by Prophets, Christ, and Apostles of Bible times, and the psychic healing of modern and other times—which they are good enough to term "witchcraft," "black magic," etc., and this statement they are using against Spiritualism. I have had reason to oppose this attitude in the past, and shall do so wherever I find it.

I maintain that there is no difference in kind—the same powers being used in ancient and modern cases : the same to-day as in the days of Christ, the same in the days of Christ as in the days of Elisha. The man Elisha healed the lepers and raised the apparently dead just as did the "man Christ Jesus," and by exactly the same powers.

While much of the healing to-day is less in degree than the special instances narrated of the Christ, I certainly do not think it is "utter foolishness" to compare modern healing with the healing of Christ, as "J.W." alleged. There are many instances of healing in modern times on record which are on a par with those narrated of the Christ. Some of these are given in Dr. Lindsey Johnson's work, *The Great Problem*, and there are many others on record. I myself have seen a case of healing take place in my own house, in the presence

of several witnesses which was as wonderful as some of those narrated of the Apostles.

No man has a greater reverence and love for the Christ than I have; but, in the interest of truth and spiritual things, I find myself compelled to affirm that the powers shown so wonderfully by Him are not confined either to Him or to His age, nor did He intend that they should, for did He not say : "Greater things than these shall ye do, because I go to the Father"?

"J.W." appears to think that he has some advantage over me in having personal contact with the spirit-world, and that I have only got my information from books and hearsay. Where has he been these last 25 years? If he reads my work, *Man's Survival After Death*, and my new book, which will shortly be issued, he will begin to understand that if he has one hundredth part of the psychical and spiritual experiences and "contacts with the spirit-world" that have fallen to the lot of myself and family, he will indeed be a fortunate man. Weston Vicarage, Yorks. CHARLES L. TWEEDALE.

TELEPATHIC EXPERIMENTS

Sir,—A few weeks ago, Mr. Harry Price invited readers who are interested in telepathy and clairvoyance to assist me in my repetition of the work of Dr. J. B. Rhine. The work consists in the guessing of cards which are inscribed with five types of simple geometrical figures ; and persons willing to assist should be prepared to give us an hour of their time on either Wednesday, Thursday or Friday afternoons between 2.30 and 4 p.m. Two or three visits would be preferable to a single visit, but even one attendance would be welcomed.

I have further to announce that a gentleman interested in the subject, who wishes to remain anonymous, is prepared, in order to encourage the study of experimental telepathy, to offer the following prizes :—

(a) A prize of £50 to the first person who succeeds in obtaining 15 successes in a series of 25 consecutive trials, or alternatively, who succeeds in getting 45 successes in a series of 100 consecutive trials.

(b) A prize of £5 to every person who succeeds in getting 13 successes in a series of 25 consecutive trials.

(c) A prize of £3 to every person who succeeds in getting 12 successes in a series of 25 consecutive trials.

No individual will be allowed to undertake more than 1,000 trials in connection with the above awards. All the trials are to be witnessed by myself and a second person chosen by me. I may mention for information that several persons have during the past 18 months already obtained 11 successes in 25 consecutive trials.

Will all who are interested please write to me personally at the address given below.

Scrutton Lodge, Priory Crescent, S. G. SOAL,
Prittlewell, Essex.

THE CELESTIAL REWARD

Sir,—Referring to the narrative by Major Mowbray in your last week's number (February 6th), it is to be wished that Spiritualist authorities would say quite plainly whether there is or is not a state beyond the grave that corresponds in any way with the description in the Book of Revelation. This description will never appeal to the majority of the human race, who naturally wish to go on living the kind of life in which they have found happiness. But the description is accepted by the Churches, and a crowd of simple persons take it to be true. As some of these have given up earthly comforts and affections in the hope of the celestial reward, their disappointment must be painful when, arriving on the Other Side, they find themselves far from perfection and rest, to say nothing of "crowns of glory."

It may interest some to know that the Book of Revelation is among the *Antilegomena*, which the early Church turned down as spurious.

Canterbury.

W. H. ADAMS.

LOOKING ROUND THE WORLD

A WORLD TOUR

MISS MAY C. WALKER, who is well-known in Psychical Research circles on both sides of the Atlantic, left England for New York on Sunday.

She informs us that she hopes to go to Mexico for a few weeks, to return to New York for the spring, and to spend the summer visiting the Winnipeg research circles; then to Vancouver (British Columbia), sailing for New Zealand and Australia in the early autumn, and returning to England in the summer of 1937. Miss Walker promises to let us have some news of her psychic adventures from time to time.

"RATHER STAGGERING"

Spiritualism is not looked on with favour in Southern Ireland, and it is therefore interesting to find the *Irish Times*, Dublin, giving a very favourable notice to Miss Nea Walker's new book, *Through a Stranger's Hands* (reviewed in LIGHT, November 28th, 1935). "The results are given with a wealth of detail that is rather staggering," says the *Irish Times*, and "persons in a position to check the results through their knowledge (not shared by Miss Walker or the Medium) of the deceased individuals in life have gone through the seemingly verbatim reports of the 'conversations,' and have stated where the facts were correct, incorrect, too vaguely given, or not known to them. They have vouched for the correctness of the 'spirit' communications in a surprisingly large number of instances—in fact, in the majority."

"The outstanding features of this remarkable book," the reviewer adds, "are the unsparing honesty of Miss Walker and the detached, scientific manner in which the inquiries were conducted. It is a book that will create a distinct 'sensation' in spiritualistic circles."

A LIVE PARIS SOCIETY

Mr. David Bedbrook writes to tell us of the good work being done in a Spiritualist Centre in Paris. The credit, he says, is due to Monsieur and Madame Strati, who have thrown themselves very thoroughly into the work, and in the course of a few years, by sheer merit, have gathered a considerable membership. Mons. Strati is a healer and "has numerous wonderful cures to his credit—cures which," Mr. Bedbrook says, "will stand investigation, and some of them not far short of miracles."

Mr. Bedbrook says that recently he spent several hours at the Centre, and he was so greatly impressed that he recommends visitors to Paris to find it out and pay it a visit. It is known as The Société des Philadelphes, and its address is : 7 Rue Belloni, Paris XV. Recently, Mr. Bedbrook adds, the Society has become affiliated to the Spiritualists' National Union, as it desires to work in close touch with the British movement.

THE HANDMAID TO RELIGION

The second series of L.S.A. Wednesday afternoon lectures on "The Teachings of Spiritualism as a Guide to Life" are maintaining a high level of interest. Following the thoughtful lead given by Mrs. V. V. Farone (LIGHT, February 6th), Miss Isabel Gerty yesterday (February 12th) dealt with Spiritualism "As the Handmaid to Religion"; in subsequent lectures (February 26th and March 11th), Mr. W. H. Evans is to answer the question "What does Spiritualism Teach about God and Man?" and on March 25th, the Rev. C. Drayton Thomas (who initiated the lectures last term) is to sum up.

Miss Isabel Gerty is a political organiser and speaker; in next week's issue we hope to make our readers acquainted with her views.

Preparations are well advanced for Mr. C. R. Cammell's lecture on "Matter and Spirit" at the Caxton Hall next Thursday, February 20th, when a large attendance is expected. Lady Harris is to preside.

B.B.C. AND THE GHOST

A DUBLIN paper, the *Evening Herald*, writes playfully about the proposal of the B.B.C. to "broadcast a ghost." "Has all sense of decency vanished from the world," the writer asks, "when a venerable ghost cannot be permitted to take his midnight constitutional in peace? Is the ghost to be hunted down, as is the nightingale, to provide a new microphone thrill? The picture of the two men waiting to trap the ghost into betraying his presence by footfalls is very like the spectacle of engineers lying hidden in Surrey woods to waylay the nightingale. Two courses are open to the ghost—either to ignore with dignity the proffered radio relay, or else to upset the whole box of tricks so effectively that every listener will scamper to bed in terror."

We have an idea that the ghost—should there be one—will be able to take care of himself.

But we gather from *Popular Wireless* that there is a hitch. Mr. Harry Price, it is stated, had made no suggestion that a ghost could be broadcast, but only that "an attempt should be made to relay the technique of a psychical investigation." Now, if the relay is carried out at all, it will not be until March at the earliest.

TRYING TO CONVERT A BISHOP

It is good to come across a Bishop who not only has a sense of humour, but is not afraid to let some signs of it be known to his people. And the Bishop of Chelmsford is a case in point. He told a congregation at Leyton recently that "Spiritualists, Romanists and Nonconformists had all tried to convert him" (from his Anglican beliefs, presumably), and that they had not made much headway, as they had found him a "hard case."

Apparently he does not harbour any grudge against his would-be instructors, for (according to a report in the *Leyton Express*) he says "he had respect for them, because, believing in their own form of religion, they had not been afraid to talk about it." This is a generous attitude which Spiritualists will appreciate.

THE PROFESSOR'S VERDICT

The Rev. Maurice Elliott, Vicar of St. Peter's, Cricklewood—who is one of the most active members of the Confraternity movement—told a remarkable story when addressing the Tankerton Hall Lecture Society recently. Speaking to a very learned Professor, he asked whether, if the Professor's lost loved one were to return to him and be seen by others as well as by himself, and seen at the same time by them all, he would believe in the possibility of the dead returning to earth. "To my amazement," said Mr. Elliott, "the Professor said, 'No!' I should think I and all the rest were mad."

The moral of this story is that whilst learning opens many windows in the mind, it may, and sometimes does, close others.

AN INDIAN SPIRITUALIST

The January issue of the *Revue Spirale* (Paris) has a short account of the Indian Spiritualist, Mr. Rishi. This man abandoned a lucrative legal position in India in order to devote himself to the propaganda of Spiritualism in India. He has been touring the country, lecturing and holding seances. A notable feature of the latter has been the frequent manifestation of children who perished at the earthquake at Quetta. Some of them, when they manifested, appeared to be still suffering under the consciousness of the horrors of what they had passed through; but others assured their bereaved parents that they would, before long, reincarnate in their own kindred families, giving as their reason for wishing to do so either family affection, Karma, or the desire to serve and elevate mankind.

JONAH AND THE WHALE

A PSYCHIC INTERPRETATION

WHAT is the meaning and the moral of the story of "Jonah and the Whale," as told in the book of Jonah in the Old Testament? This question was asked and answered by Mrs. St. Clair Stobart in the course of her address at the evening service of the Spiritualist Community, at the Grotian Hall, London, on Sunday last.

People, she said, had ceased to regard the Bible seriously, and ceased to read it regularly, as was the custom not so long ago, because stories like that of Jonah had been looked upon as records of miracles. But Spiritualism had been able to show that these unbelievable stories, which had been attributed to a supercession of natural laws, were phenomena which can be interpreted by the laws of psychic science.

The story of Jonah and the Whale was one of the most grotesque and incredible stories in the Old Testament—when regarded as a record of fact. But, in order that it may be understood, it should be remembered that—as they were informed by learned Bible scholars—the individual who wrote the story (about the year 350 B.C.) wrote it, not as history, but as a parable, to teach his fellow-countrymen—who were, many of them, proud, narrow-minded and arrogant, and who believed that the mercy of the Almighty could never be extended to Gentiles, or to anyone outside their own nation—that God is merciful to anyone, whether he be Jew or Gentile, if the spirit of repentance is truly present.

It should also be observed that the word "whale" did not appear in the story, which spoke of a "great fish" that swallowed Jonah. A whale was not a fish but a mammal, and the Bible did not make that biological mistake.

THE STORY ANALYSED

Analysing the story, Mrs. Stobart said Jonah was represented as a Prophet—that is, a Medium, who was told by his spirit-guide (to whom he referred as "the Lord") to go and warn the people of Nineveh that, if they did not turn from their wicked ways, they would be destroyed. He did not wish to go, and tried to escape by embarking on a ship, but a storm arose, and, after lots were cast, he admitted that he was the cause of the storm, and, at his own request, he was thrown overboard and was swallowed by a great fish, in which he remained for three days, and then, being cast on dry land, he carried out his mission.

On the site of the ancient city there has been found picture-writing in which Nineveh was represented by a fish inside the four walls of a house. So that what they were to understand from the parable was that Jonah was three days and nights inside Nineveh, walking round warning the people that if they did not repent they would be destroyed. And the people, led by their King, did repent, and the city was not destroyed. Jonah was angry, for though he had warned them, he did not wish them to be saved; and he went outside the city and sat in the shelter of a gourd, which withered and left him exposed to the sun's rays, so that he fainted.

And then Jonah's spirit-guide, who spoke for God, pointed the moral. "You were sorry that the gourd died," said the guide, "which had only lived for a day and a night, and you would have saved it if you could. Well, don't you think that God would want to spare that great city and save the lives of its people, to say nothing of the innocent animals?"

This was the moral of the parable. As she often repeated, religion was essential to the welfare of society; the Churches had been the custodians of Religion, and the Bible had been the text-book of their teaching, and it was therefore of importance that this text-book should be appreciated at its true value and not be despised and rejected as a collection of unbelievable fairy tales.

"I am not going to discuss," she said, "how far the Churches have been, or are, justified in having placed all their weight upon the Bible, nor how far it

SURVIVAL AND BIOLOGY

By HELGI PJETURSS, Ph.D., Honorary Member of the Icelandic Society for Natural History

AFTER doubts of Survival, possibility of communication and reality of Materialism had been completely overcome, the nature of the after-life became my great interest. I brought to these investigations (which I soon found were just the business of a naturalist) a considerable training in scientific work of a more especially comparative sort.

A result of long efforts is the conviction that I have really acquired a scientific knowledge of the nature of life after death. Survival is as natural an affair as procreation. The survivor of death finds himself no less material and corporeal than he was in the life before death, and, of course, he is the inhabitant of a planet. If a person has taken a very wrong line of living, he is, after death, even more material—in a worse sense material—than he was on this earth.

Swedenborg never realised the materiality of what he calls the "spiritual world," even though the angels tried to help him to the right understanding—as this great honest man does not conceal from his readers—but he unmistakably describes the Beyond as material. He writes of the roughly built huts, and the horrible smells. And in later spiritualistic literature, messages more or less directly telling us of the materiality of the after-life are frequently met with. So, for instance, in Mr. Stanley de Brath's interesting article in LIGHT of January 2nd, where he gives a message from his Teacher (in the Beyond) for many years. This Teacher says: "We use our organs much as you do, on all but excretion—that is different." And in accordance with this, the Teacher says: "We take very little solid food." It would be absurd to speak of "spirits" as taking food, solid or otherwise. It is indicated that fruit is taken, but that there is no refuse. Something like this we are told in many places, including Mr. Ward's highly interesting and important book, *A Subaltern in Spirit Land* (p. 172).

For me, there cannot be the slightest doubt that the stellar universe is the scene of the after-life, the purpose of life being the perfect mastery of the material universe, building up, out of the matter furnished by the starry universe, organisms to be faultless instruments of the spirit. Life after death is a biological affair, no less than life before death.

There were, in an article in LIGHT some weeks ago, by Miss Lind-af-Hageby, some interesting remarks on H. G. Wells and Spiritualism. I am inclined to believe that Mr. Wells (who in youth was a disciple of Mr. Huxley) is most unlikely to take much interest in Spiritualism in its present form. But if we succeed in "biologising" our subject, he is sure to come round, and bring many with him. And this great man with the pen will then be able to give us such stories of the after-life as will exceed in interest anything of the sort seen before, and be read by millions.

(Continued from previous column).

is justifiable to have laid as much stress as they have done upon the books of the Old Testament. What I have wanted to suggest by interpreting a story which has been one of the stumbling-blocks to the Old Testament as a book of religious value, is that our scorn and disregard of the Bible have been to a considerable extent due to our ignorance in interpreting it.

"I should like to feel," she added, "that we Spiritualists who could do so much towards a reinterpretation of Biblical stories will in future share our psychic knowledge with the Churches, and ask them in return to help us to what we may truly call the spiritual content of their sacred books, so that, by means of a sympathetic co-operation, both Spiritualists and the Churches, who have, or ought to have, the regeneration of mankind at heart, may in a serviceable partnership work for the spiritualisation of the world that is losing its soul in the quagmire of Materialism."

(Continued at foot of next column).

FOREIGN NOTES

IDEAS OF AFTER-LIFE

"THE necessity for having clear and definite ideas of life in the Beyond," says a writer in *L'Astrosophie* (Nice) for February, "is based upon the fact, whatever form they may assume, it is our hopes for the future that colour our lives on earth. The object of a voyage influences the voyage itself. The soldier on his way to the front does not travel in the same spirit as does the lover hastening to the trysting place. If we look for what causes the difference between the life of a saint and that of a libertine, we shall find that it is the difference between their respective conceptions of the After-life. A religious life would seem intolerable to a comedian, and a saintly maiden would not enjoy a variety show. For the most part, however, we put aside all thoughts of the future life : Hell may be awaiting our neighbour, but surely never for ourselves—so most of us think."

He, however, the article continues, who has enlightened knowledge of the After-life, "cannot fail to reflect these ideas in his earthly life. He will be a devotee of duty and of work, a seeker after celestial joy and a lover of the beauties of the spirit; he will lose all desire for what is idle, superficial, worldly, trivial or useless. He will recognise that every fault he overcomes here will raise his soul to a higher plane of action in the world beyond, and that each temptation overcome here prepares him for greater responsibility hereafter; that every pettiness from which he frees himself on earth opens up to him wider horizons, and that each appreciation of earthly beauty renders him more sensitive to the beauties of the Divine. Anyone who desires to enoble his character, to refine his mentality and to strengthen his spiritual being, should begin by working out a precise and lofty conception of the After-life; he would then find that unconsciously he would become worthy of his high hopes, and that his life here on earth was already shadowing forth the life which he is preparing for himself in the Beyond."

PLANETARY INFLUENCES

In an article on Planetary Influences in the same journal, Mr. Rolt Wheeler writes: "Rays of solar spiritual energy have their psychic effect on every living creature, even on the humblest forms of life: certain micro-organisms have demonstrated heliotropism even when they were shut off from the sun by a thick curtain. Such rays exert a spiritual effect on man, as on all entities sufficiently highly evolved to respond to spiritual stimulation, that is to say, to a stimulation which provokes a response to contact from a higher sphere. A man who is impressed by the thought of a superhuman being will experience a spiritual reaction; and in the same way, a dog under the influence of some human thought will also experience a spiritual reaction, though on a lower level. To express it technically—the spiritual life by which we are surrounded and which energises universal organic vitality, is an effect of the radiation of solar spiritual energy."

HABIT OF SCEPTICISM

A French author, René Thimmy, writing on *Magic in the Colonies* (*La Magie aux Colonies*), says: "It is our long habit of scepticism, an education which we in France owe to the writers of the eighteenth century, and to the materialist philosophy of the nineteenth, which causes us to smile and shrug our shoulders when we are confronted with something we are unable to explain. The negro races, the Asiatics and the dwellers in Oceania bring to the mysterious a far more sensible attitude than our own. Though with their beliefs they mingle many foolish superstitions, yet very rarely is there not amongst them a certain foundation of truth."

SUBCONSCIOUS MIND

By H. ERNEST HUNT

FIRST ARTICLE.

THE subconscious mind, which has always been with us, has only comparatively recently been introduced to our notice. It is indeed our "unknown guest," living with us from the cradle to the grave, doing—as Maeterlinck remarks—a thousand things for us every day, to whom we rarely toss even so much as a "thank you."

F. W. H. Myers first made public the conception of a wealth of mind below the threshold (limen) of consciousness, to which he gave the title of the subliminal mind. There are certain conscious activities of mind of which we are fully aware, but just as clearly there are automatic functions and reactions, and half a hundred things going on every hour, of which normally we have no conception. These we assign to the subconscious, and it is estimated that of the total things accomplished in the realm of mind, some 95 per cent. are done subconsciously, while the consciousness is responsible for the remaining 5 per cent.

Sometimes these two departments of mind are referred to as objective and subjective respectively; the objective world being brought under survey by the objective brain-and-sense mechanism, while the subjective faculties make acquaintance with an inner and subjective realm. Many other names have been coined to mark subdivisions of this subconscious mind without rendering the matter much clearer, and without obscuring the fundamental distinction between consciousness and below- or sub-consciousness.

We are born into the world with a very complete range of subconscious emotions, desires and instincts. The body recapitulates in little during the nine months preceding birth the long course of evolution, and so does the mind. Therefore, in the subconscious is long-buried history, relating us in the most intimate way to primitive culture; so much so, indeed, that if warfare scratches the veneer of civilisation from a man, we find the savage. If lust loosens the bonds of acquired control, the animal takes charge. Here, then, is our heritage of original sin, though the sins themselves are far from original, and here we each partake of the common stock.

But the proportions of this heritage are infinite in their variety, and it seems probable that the variations are in degree to be accounted for by the pre-existence of the individual and his experiences in many lives. "Some are born great, and others achieve greatness . . ." but it is impossible to conceive that our inheritance is arbitrary and inconsequent.

Again during the period of gestation the developing embryo shares in the most intimate fashion not only the physical life, but the mental experiences of the mother, and thus again are photographed upon the subconsciousness the vivid impressions, longings, fears, forebodings and wonderments that beset the parental mind. When the child is born, these give a colouring to the subconsciousness of the child, even in cases predisposing him to troubles and trials that are not of his generation.

Thus from these three sources, racial, from former lives (Karmic) and pre-natal, the subconsciousness even before birth derives that strange compound of inheritance which makes each of us when we arrive on earth individual and unique.

MRS. HENRY SIDGWICK

Mrs. Henry Sidgwick, a past President of the Society for Psychical Research, passed to the higher life on Monday, at her home at Woking, in her 91st year. She was the widow of Professor Henry Sidgwick, one of the pioneers of Psychical Research, and a sister of the Earl of Balfour, who is also prominently connected with the S.P.R. Mrs. Sidgwick was Principal of Newnham College, Cambridge, from 1892 to 1910, and Bursar from 1880 to 1919.

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DIARY OF EVENTS.

Tuesday, February 18th, at 7.30 p.m.—
Miss EVELINE CANON. Public Meeting for Enquirers.

Wednesday, February 19th, at 3 p.m.—
Mrs. FLORENCE KINGSTONE, Clairvoyance.

Thursday, February 20th, at 8.15 p.m.—
At CAXTON HALL, S.W.1
Mr. C. R. CAMMELL on "Matter and Spirit."
(See Special Announcement, Page 98).

Friday, February 14th, at 7 p.m.—
Mrs. BRITTAINE. Group Seance (limited to ten sitters).

Friday, February 21st, at 7 p.m.—
Miss LILY THOMAS. Group Seance (limited to ten sitters)

Devotional Groups for Absent Healing:

Conducted by Mr. W. H. Evans; Sitters invited.
Mondays, 2.15—2.45; 6.30—7. Tuesdays, 6.45—7.15 Wednesdays,
3.30—4. Animal Group, 4.30—5 Thursdays, 3.45—4.15; 7.45—8.15.
Fridays, 2.30—3, 7.30—8. Obsession Group, Saturdays, 3—3.30.

A "WONDERFUL DEMONSTRATION" BY MRS. HELEN HUGHES

A "WONDERFUL DEMONSTRATION" was the description applied to Mrs. Helen Hughes' clairaudient "readings" by Mr. Frank Romer, M.R.C.S., L.R.C.P., who presided at the crowded meeting at the L.S.A. on Thursday evening last week.

Mrs. Hughes gave fourteen different "readings" to some twenty people (there being occasionally two persons addressed). Not less than a hundred names of discarnate men, women and children were given, and all were recognised, and their relationship to each other and to the recipients were correctly placed.

This is a result which is beyond the possibilities of guessing; collusion, in the circumstances, was out of the question; mind-reading could not apply, because frequently the persons addressed could not at once recall details which were mentioned.

Mrs. Hughes claimed that she "gave just what she received clairaudiently from the spirit-people," and that is the only explanation which satisfactorily accounts for what happened.

Mrs. Hughes began by saying that sometimes she received details which seemed to be wrong, but which afterwards were found to be correct. Recently, in Scotland, she gave a message from a boy to his mother, in the course of which the boy said the doctors had done everything possible to keep him alive in the body, including giving him an injection. The mother recognised the name and most of the details, and said it was certainly her son; but the message about the injection was wrong. There had been no injection. This was supported by the boy's father; and when the father telephoned to the hospital where the boy had died, the Matron also said there had been no injection. On the following day, however, the doctor at the hospital informed the boy's father that there had been an injection—given by the doctor shortly before the boy died in an ineffectual effort to keep him alive.

One of the features of the L.S.A. demonstration was that the interest of the whole of the audience was held

steadily throughout—names and details coming clearly, rapidly, and sometimes with dramatic effect.

To one lady, Mrs. Hughes gave a name which the lady recognised as that of her grandmother. This was followed by the names of three relatives, all recognised. Then Mrs. Hughes said she heard the sound of an aeroplane. "Have you a son in spirit?" she asked, and the lady said she had. "Was he killed by an aeroplane?" "Yes." "Well," said Mrs. Hughes, "he is here; grandmother has brought him."

Messages from this boy were given, not only to his mother, but to his father (who was present) and to a brother who was not present but who was correctly named. To his father, the boy said: "There is a lot to prove, but you will get to the bottom of it yet."

Mrs. Hughes had difficulty in getting correctly placed a message from Karl, a German, who was electrocuted. The man to whom the message was given was at first not sure, but afterwards remembered that Karl had been killed by electricity.

To a lady there was given the name of a woman friend she had known. "Forgive me, I was not to blame," said this communicator. In explanation of this message, Mrs. Hughes said the woman was found dead with something in her hand. This, the recipient said, was quite correct; and when Mrs. Hughes added that the woman also said, "My husband was to blame," that also was acknowledged to be correct.

When the name of "Mrs. B—" was given to a lady and acknowledged, Mrs. Hughes added: "She was known as Granny B—, and she made black puddings which were known as Granny B—'s puddings." This also was admitted to be correct. "Granny B— and Mrs. P— want to warn you to be careful in driving, or you will have a bad accident," said Mrs. Hughes. "I have just had a bad accident," said the lady.

To a lady and gentleman, the name was given of a young woman who had died in childbirth. This they said was correct. "She has the baby with her," said Mrs. Hughes, "and wishes you to know she is very happy."

During her stay in London, Mrs. Hughes has given a series of private sittings at the L.S.A., and the reports of sitters indicate that they have been very successful. Her next visit will be from Monday, May 4th, to Thursday, May 14th, inclusive, and private sittings for these dates can now be booked.

Mrs. Pamela Nash, Trance Medium, begins on March 2nd her full-time work at the L.S.A., and sittings are now being booked.

LONG LIVE THE KING!

The King is dead—thus clanged the great bell
Within the city walls, and its reverberations
Shook the great city, while the lamentations
Of a mighty nation spread from Pole to Pole.
Toll! For the great King. Toll! The King is dead.
No kinder monarch e'er ruled Albion's shores.
No knight in shining armour he, rattling his sword
Within its scabbard, challenging all from sea to sea
To mortal combat; but the father of his people
Ever striving after peace, and hating none.

The King is dead, so tolls the bell,
But those who knew him well, said, "He is no longer
dead,
This King of ours. He ever liveth in his people's hearts,
And though unseen, will guide them still—unheard, yet
close at hand.

The King is dead—Long live the King!
And now another rules, the fair scion of a noble Sire.
We look to him to follow in his father's steps,
And steer the nation's ship out of the troubled waters
Into calmer seas; but ever keeping watch with sword
Still sheathed, but sharp its edge,
And only to be drawn for righteous ends.

G. LINDSAY JOHNSON, M.D.
Durban, January 28th, 1936.

SOCIETY ANNOUNCEMENTS

British College of Psychic Science, Ltd.15 QUEEN'S GATE, LONDON, S.W.7.
(Telephone: WESTERN 3981)Hon. Principal: Mr. S. O. COX
Secretary: Mrs. M. HANKEY**LECTURES**

Tuesday, February 18th, at 5 p.m.—Mrs. HEWAT MCKENZIE
"PSYCHIC GROWTH AND THE MENTAL POWERS"
Wednesday, February 19th, at 8.15 p.m.—Major C. H. MOWBRAY
"TELEPATHY—THE BUGBEAR OF SPIRITUALISM"
Friday, February 21st, at 3 p.m.—Mr. W. S. HENDRY
"VITAL MAGNETIC HEALING"

GROUP CLAIRVOYANCE(Members, 2/6; Non-members, 4/-)
(Limited to eight sitters. Seats must be booked)

FRIDAY, FEBRUARY 14th, at 5 p.m.—Miss LILY THOMAS
MONDAY, FEBRUARY 17th, at 3 p.m.—Mrs. GRADON THOMAS
FRIDAY, FEBRUARY 21st, at 5 p.m.—Mr. G. de BEAUREPAIRE

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Sun., February 16th. Speaker: Mr. H. ERNEST HUNT.
Clairvoyant: Mr. Thomas Wyatt
Sun., February 23rd. Speaker: Mrs. BARKEL,
(Trance Address)
Clairvoyante: Mrs. STELLA HUGHES
For particulars of weekday activities at Headquarters.
Marylebone House, 42 Russell Square, W.C.1
Apply Secretary: MUSEUM 0676.

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13 PEMBROKE PLACE, BAYSWATER, W.2.
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SUNDAY, FEBRUARY 16th—
11 a.m. Mrs. Grace Cooke.
6.30 p.m. Mr. Ronald McCrorquodale, Address.
Mrs. Helen Spiers, Clairvoyance.
TUESDAY, FEBRUARY 18th, at 8 p.m.—
Miss Lily Ford's "Know Thyself" Meeting.
Silver Collection.
WEDNESDAY, FEBRUARY 19th, at 7.30 p.m.—
Mr. George Daisley, Clairvoyance.
Silver Collection.

Mr. GLOVER BOTHAM and Healers are in attendance at the Healing Centre:
On Wednesday from 6 to 7.30 p.m.
"Friday" 2.30 to 5 p.m.
Arrangements must be made with the Secretary.

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"AT HOME"—Friday, February 14th, at 3.30—Mrs. SMYTH.
Wednesday, February 19th, at 3 p.m. Mrs. LILIAN DUNCAN.
Circle for Clairvoyance. (Limited to 8)
Tuesdays, at 3 p.m.—PUBLIC CLAIRVOYANCE
(Silver Collection)

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SUNDAY, FEBRUARY 16th, 1936.

11 a.m.—Mr. RONALD McCORQUODALE
Clairvoyante: Mrs. Helen Spiers.
6.30 p.m.—Rev. C. DRAYTON THOMAS
Clairvoyante: Mrs. Stella Hughes.
Sunday, February 23rd, at 11 a.m. ... Mr. H. ERNEST HUNT
Clairvoyant: Mr. Thomas Wyatt.
Sunday, February 23rd, at 6.30 p.m. ... Major C. C. COLLEY
Clairvoyante: Mrs. Helen Spiers.

*Silver Collection on entry.***OPEN MEETINGS**

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.
Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free
Monday, February 17th.—Speaker: Miss Petronella Nell
Clairvoyant: Mr. George Daisley.
Wednesday, February 19th.—Speaker: Mr. H. Ernest Hunt
Clairvoyante: Miss Lily Thomas

Monday.

WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moyse (Hon. Secretary).
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
6.30 p.m.—Open Meeting in the Grotrian Hall.
7.45 p.m.—Mrs. Bird, Circle for Trance Diagnosis and for Instruction of potential healers.
Tuesday. Mrs. Livingstone, by appointment.
Wednesday, 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson, Hon. Sec.
Thursday. Miss Lily Thomas, by appointment.
7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Michell (Hon. Secretary).
Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.
Feb. 19th 2.30 Mrs. Evelyn Thomas 6.30 Miss Eveline Canon.
Feb. 26th 2.30 Mrs. Fillmore. 6.30 Miss Jacqueline

Private Sittings arranged daily with the following Mediums:—Mr. Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs. Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mrs. Evelyn Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).

Friday, February 14th, at 7.30 p.m.

MR. R. E. COCKERSELL,Demonstration of Clairvoyance, with accompanying
Psychic Sketches.

Members, Silver Collection; Non-members 1/-

Friday, February 21st, at 7.30 p.m.—

Mrs. HELEN SPIERS,

Demonstration of Psychometry.

Members, Silver Collection; Non-members, 1/-.

Saturday, February 29th, at 8 p.m.

LANTERN LECTURE

"An Artist Portrays the Dead" by Mr. Frank Leah.

Dr. MARGARET VIVIAN in the Chair.

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"AN ADVENTURE"

By C. M. BRYSON

The following paper, with some omissions and additions, was read at a meeting of the Oxford University Psychical Research Association.

THE book, *An Adventure*, written by Miss Moberly and Miss Jourdain, in 1911, contains a point which has not been much noticed, and when reading it for the second time, last year, I wrote to the only surviving authoress, and received permission from her representative (she being unable to correspond) to examine the records in the Bodleian Library on the subject, which I then did.

The two authors, Miss Jourdain (now dead) and Miss Moberly devoted a very large amount of time and labour, in spite of their busy lives, in authenticating their experience, and it is not surprising that they did not always reply to such criticisms as (1) that they were dreaming or dozing at the time; (2) that their story took its form only after subsequent investigation; (3) that they were young and flighty girls—Miss Moberly is nearly ninety and the adventure happened in 1901; (4) that they wrote the book for a joke; (5) that they did not understand French.

Fifty persons of position and importance, including Sir Charles Oman, the Chancellor of the Newcastle University, Professor Margouliath, and others, write to testify that the experience was "all carefully recorded before any research into its historical accuracy took place." The scientific objections to the record of their curious experience are (1) that it was not written down until three months after it happened; (2) that the record was not witnessed; (3) that they studied books on the period before writing their testimony; (4) that they had discussed the incidents between themselves and others before writing the record. It may be said, in reply to this, that they did not know, when they made their casual visit to the Petit Trianon in 1901, that they were likely to see anything unusual, nor did they belong to any Psychical Society, nor knew what the procedure is, on such occasions, but it may also be stated that, except for one book studied by Miss Jourdain before her *second* extraordinary adventure there, they were as ignorant as any ordinary person about the details of the years 1789-90.

These ladies were above suspicion so far as their good faith is concerned; they were successively Principals of St. Hugh's College, Oxford, and Miss Jourdain took her doctor's degree at the University of Paris in 1904 and was complimented on the perfection of her French speaking, while after the War she was Taylorian lecturer in French at Oxford University in succession to M. Edouard Fannière (member of the Sorbonne), see page 188, Vol. II., Bodleian.

At the meeting of the Oxford Society one of the audience who knew Miss Moberly stated that she was psychic and had often had curious experiences, but it may be added that although Miss Moberly saw the Queen, Marie Antoinette, sitting in the garden, and Miss Jourdain did not, although they both passed quite close to her at the same time, it was Miss Jourdain who experienced similar phenomena on her second visit to the Trianon in 1902, and again a few years later. These phenomena included a shivering and hissing of the landscape as it seemed to adjust itself to the time of 1789, a vibration, and a very still sultry feeling in the air, and these same phenomena had been experienced

by the Americans, Mr. and Mrs. Crookes and their son, Stephen, who lived at Versailles in 1908, and left because they were tired of so often seeing strange figures and feeling these sensations. Their records, signed and witnessed, are at the New York Psychical Society, and it is acknowledged by the critics of this "adventure" that the evidence of these Americans has not been examined by them. In addition, other people have seen Marie Antoinette at Versailles, and indeed, so often was she seen by tourists at the dairy that shutters have been put up on the dairy windows, in order to avert causing nervousness.

Twenty-three French authorities in literature of the 18th century were consulted by the two ladies, and during 1917 thirteen historical books on the subject were read by them, evidence of which is seen at the Bodleian. They had no motive for these researches except the desire to leave their findings for science to interpret, as they considered it their duty, after such a wonderful experience. Owing to the War intervening between the first edition of the book in 1911 and 1913 and its further publication by Messrs. Faber and Faber in 1924, '31, '32, and '34 (at 3/6) the matter was, naturally enough, dropped, but in 1922 Sir Oliver Lodge wrote to *The Times* to repudiate the suggestion that these ladies had written their book for a joke, and on another point which had been advanced by critics they were able to prove that no cinematograph operations had taken place in the gardens at the time (nor, indeed, until nine years later) and that no photographs for picture post-cards had been taken at that date. They consulted the Conservateur du Petit Trianon and the Conservateur-Adjoint in Paris, and found many of their facts in the archives in Paris and Versailles, and at the Bibliothèque Nationale. There are several volumes of letters and photographs at the Bodleian.

It is clearly stated in the MS. and in the book that the weather was fresh before they reached the gardens, and that even a wind was blowing after they left, as one of them put on her coat. Other criticisms such as the wrong use of a French word, etc., are all answered by the voluminous notes made after the event. It is therefore regrettable that the mention of their experience in Sir William Barrett's Home University Library article should have stated that "A lively imagination, stimulated by expectancy, probably accounts for . . . this narrative . . . when examined it appears to be based on slender and trivial incidents . . . and cannot be accepted as of real evidential value." Sir William afterwards wrote a letter of apology to the authors, promising to alter the next edition of his work, but it had already run into 15,000 copies, and moreover, we see that in the latest edition the only correction made seems to be: "Such a case of retro-cognitive vision, whatever may be its origin, is believed by the two authors of *An Adventure* . . . to have been experienced by them."

There are many other confirmatory details which could not be included in a short paper, but mention must be made, not only of the map, found in a chimney at Montmorency, two years later, giving the exact details of their walk over a bridge not then existing, etc., and which removes the incident from possibility of telepathy between living persons, but also of the amazing indication that they somehow got through a wall by a door which is now closed up. Photographs may be seen at the Bodleian of this door and the path leading up to it.

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**WEIGHING THE "DOUBLE"**

DR. NANDOR FODOR, research officer of the International Institute for Psychical Research, discussed "ghosts" with a representative of the *Sunday Dispatch* (February 9th).

"A counterpart of the physical body which may detach itself and temporarily move about and appear in various degrees of density to others is an age-old belief," he said. "Its acceptance as a working hypothesis solves many puzzles in psychic research. The Church admits the same belief under the name of bilocation. A notable case was that of Alphonse de Liguori, who was imprisoned at Arezzo in September, 1774. He remained quiet in his cell and took no nourishment. Five days later he awoke and said that he had been at the deathbed of Pope Clement XIV. His description was confirmed by those who saw the Pope die."

"One investigator has suggested that something like this is possible with dead people, which may offer a theory for 'haunts.'

"Rigid experimental proofs of this separation of the 'double,' the astral self, are scarce. But a doctor, by weighing dying patients, found that at the moment of death the body became lighter by an average of between 2 and 2½ ounces."

"Two other investigators claim to have weighed an experimentally projected double and found that it weighed approximately 2½ ounces."

Danger, anxiety, agony of mind, are well-known causes of the projection of the double, Dr. Fodor explained. Sometimes illness facilitated it.

"There is the case recorded where a man fell from scaffolding on a building and, apparently from the shock of the fall, separated from his physical body, mingled with the crowd, which watched the efforts to revive him, tried several times unsuccessfully to get back into his body."

Mr. Harry Price, who was also interviewed, is stated to have said that (i) he does not believe that ghosts are spirits of the dead; and (ii) he has never seen a ghost.

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NATIONAL SPIRITUALIST CHURCH, 16 Bath Road, Bournemouth. Resident Minister, Mr. F. T. Blake. Sunday Services at 11 and 6.30. Tuesday at 8, Phenomena; Thursday at 3, Phenomena. At 8, Educative lecture and discussion. Friday at 6, Healing. Guild attends to give treatment to sufferers.

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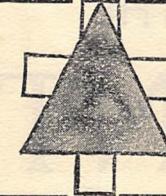
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